

The Living Church

17, 1951

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Pittsburgh Sun-Telegraph.

HOP SURROUNDED BY ACOLYTES

A liturgical moment at the Pittsburgh Acolytes' Festival. Hop Pardue is the one holding a hot dog. [See page 19.]

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LETTERS

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to the

New Testament

By H. G. G. Herklots



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THE CHAPTERS

A FRESH APPROACH?
THE MISSIONARIES
THE MISSION FIELD
RIVAL FAITHS
THE MISSIONARY MESSAGE
ESTABLISHING THE CONVERTS

A MISSIONARY PARTY AT WORK
A MISSIONARY LETTER
HYMNS, CREEDS, AND
CATECHISMS
FROM SPEECH TO WRITING
THE FOUR GOSPELS

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Fear, the Paralyzer

TO THE EDITOR: A large and growing number of men and women of our Church were shocked by the attitude of some of the members of General Convention in regard to denying women deputies a voice, seat, and vote in the House of Deputies.

If the refusal to seat women deputies is based on the fear that some laymen may be deprived of an exclusive field of action then our presentation of the faith is not adequate.

The fear that the Woman's Auxiliary would be drained of its best leaders is also unjustifiable, since, using the field of government as a precedent, the number of women elected to serve would undoubtedly be small.

I sincerely hope that the 1952 General Convention will lay aside its fears and prejudices and will reconsider the proposal to change the canons, thus enabling women to represent their dioceses if duly elected. By men and women working together, each contributing knowledge and wisdom to the problems confronting the Church today, the Church will be strengthened and fortified—it will truly be a catholic and universal Church.

MRS. JOHN R. MILLER,
Sparks, Nevada.

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The Living Church

Established 1878

A Weekly Record of the News, the Work
and the Thoughts of the Episcopal Church.

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Things to Come

JUNE						
S	M	T	W	T	F	S
	1	2				
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

JULY						
S	M	T	W	T	F	S
	1	2	3	4	5	6
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

June

7. 4th Sunday after Trinity. Advanced Conference, Province of Washington, Hood College (to 23d). SPG Sunday.
- Summer school of religious education, Voorhees School and Junior College, Denmark, S. C. (to 22d).
24. Nativity of St. John the Baptist. Summer school of Church and Economic life, NCC, Chicago (to 28th). Enthronement of the Rt. Rev. A. Ervine Swift as Bishop of Puerto Rico.
25. Girls' Friendly Society Assembly, New London, Conn. (to 30th).
29. St. Peter.

July

1. 6th Sunday after Trinity.
4. Independence Day.
8. 7th Sunday after Trinity.
15. 8th Sunday after Trinity.
16. Summer school of religious education, St. Paul's Polytechnic Institute, Lawrenceville, Va. (to 20th).
18. NCC General Board, at New York City.
22. 9th Sunday after Trinity. NCC Workshop for directors of Christian education, at Lake Geneva, Wis. (to 28th).
23. NCC radio and television workshop, at Portland, Ore. (to 23th).
23. Summer school of religious education, Okolona, Miss. (to 27th).

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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SORTS AND CONDITIONS

ORDINATION season is in full swing, as 250 seniors pour out of the Church's seminaries, each (we like to think) with his current Living Church in one hand and his diploma in the other. This is a record number of seminary seniors, according to the fairly accurate count we maintain as a by-product of our custom of sending gift subscriptions to them.

ONE of the most thrilling ordination services was that in Trinity Church, Boston, June 8th, at which three bishops ordained their sons to the diaconate. The Presiding Bishop, Bishop Sherrill, his second son to enter the ministry. Bishop Peabody of Central New York ordained George Lee Peabody. And Bishop Whittemore of Western Michigan ordained James Robinson Whittemore. At the same service, 10 other young men were made deacons by Bishop Nash of Massachusetts. Eleven of the 13 ordained were members of this year's graduating class at Epis- copal Theological School.

BISHOP LOUTTIT of South Florida has announced that sufficient consents have been received for the consecration of the Rev. Martin J. Bram as suffragan of the diocese. The feast of St. Matthew, September 21st, has been set as the date of consecration. Bishop Wing, retired, of South Florida will be consecrator. Bishop Louttit and Bishop Burton of Nassau will be co-consecrators. Fr. Bram was elected during the diocesan convention in April. He is rector of Holy Trinity Church, West Palm Beach, and the consecration will take place there.

LAST WEEK, we announced that the next issue would contain Bishop Little's and Fr. Carruthers' second article on conversions from Roman Catholicism. Then we decided to defer the article for another week to give place to Mr. Denlinger's forceful indictment of missionary policy in China, which has a special timeliness as the last missionaries return from that unhappy country. The Secretary of State reports that 30 Americans are still being held in China, according to RNS, and that negotiations are under way to get them out. Some are businessmen, some missionaries.

SUNDAY SCHOOL teachers will not be surprised to learn that a chimpanzee and a baby elephant took part in a children's affair at St. George's Church, New York, last week; also, two baby lambs, and various rabbits, chicks, and ducks. Only these were real animals, not varieties of pupils. The occasion was a children's street carnival sponsored by the parish and attended by several hundred youngsters including two busloads from East Harlem.

NEW Polish National Catholic Bishop of Buffalo is the Rt. Rev. Joseph Lesniak, formerly Bishop of Springfield, Mass. He succeeds Bishop Jasinski, whose untimely death was recently reported. This Church is in communion with ours by official action of the governing bodies of both Churches.

THE BROTHERHOOD of St. Andrew will consider a rewording of its 50-year-old rule of service at its national convention, to be held at the Bishop Peterkin conference center, Romney, W. Va. The change is from "The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through His Church" to "The Rule of Service is to make continuous efforts to win other men and boys near to Christ through His Church." Debate will go on through the summer in local chapters, and a decision will be sought at the convention, September 14th, 15th, and 16th. Do you like "one earnest effort each week" or "continuous efforts"? If you have a preference, join the Brotherhood and tell them which rule you want to follow.

BERMUDA'S first Bishop, the Rt. Rev. Arthur Heber Browne, died in Bermuda on June 10th—the day before the 26th anniversary of his consecration. He was 86 years old, and had retired in 1948. Before he became diocesan, the mid-ocean island had been served by the Bishops of Newfoundland. Bishop Browne was the boyhood Bishop of the present managing editor of *The Living Church*, whom he ordained to the diaconate.

EVERY gardening enthusiast knows what mulch is, a highball is not a drink to a railroad man, the aquarist knows a cyclops is not a giant, any yachtsman knows which side of a boat is port, every musician knows the meaning of da capo, and splines are used in half a dozen trades. But most L. C. readers will find at least one word they don't know in that sentence. When you develop a new interest, it takes you a little time to "tune in" to the basic facts and terminology of that field. Church affairs are no exception. Religion could no more dispense with its own specific lingo than a printer could dispense with picas. And while you can be a good Christian and a devout Churchman without learning the lingo (just as you can appreciate music without da capo and books without picas), you can't be a well-informed and active Churchman unless you go beyond the appreciation phase to the participation phase and learn to handle the tools of the trade.

BECAUSE hundreds—even thousands—of Churchpeople are developing this kind of interest in Church affairs, we are attempting to meet the need of the moment with a footnote feature, entitled "Tuning in," at the bottom of the main news and article pages. If it is found useful for those for whom it is intended, we shall be glad to keep it up. In the body of the page, we try to eliminate all unnecessary technicalities, and at the foot of the page we try to explain the necessary ones. The person who edits the material tries to produce a page that can't be footnoted, and the one who writes the footnotes digests whatever still requires explanation. This leads to a lively competition in the interest of making sense to the reader.

Peter Day.



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QUESTION BOX

Conducted by the REV. CANON MARSHALL M. DAY

- In a recent conversation with a Roman Catholic priest regarding the validity of Anglican orders, he said that a thing that appeared questionable to him was the fact that the Anglican Church "at one time" called in Orthodox bishops for a consecration—which would indicate that Anglicans doubted the validity of their own bishops. Is this correct?

I do not know of any instance in which Oriental bishops have been requested by any Anglican national Church to take part in the laying on of hands at an episcopal consecration and have been directed to do so by their Churches.

As far as the American Episcopal Church is concerned, the only non-Anglican bishops that appear in the record of consecrations are Bishop de Landes Berghes et de Rache, who joined in the consecration of Hiram Richard Hulse as second Missionary Bishop of Cuba on January 12, 1915; Bishop Jasinski, who joined in the consecration of Harold Everett Sawyer as fourth Bishop of Erie on November 6, 1946 and in that of Lauriston Livingston Scaife, seventh Bishop of Western New York on May 13, 1948; Bishop Misiaszek, who joined in the consecration of Horace William Baden Donegan as Suffragan Bishop of New York, October 28, 1947.

Bishops Jasinski and Misiaszek are in the line of the Polish Old Catholic Church, with which the Anglican Church is in full Communion, and are exercising their jurisdiction in that Church.

There was a rumor that an Oriental bishop took part in the consecration of Kenneth C. H. Warner as Bishop of Edinburgh, of the Scottish Episcopal Church, on January 22, 1947, but this was found to be incorrect [L. C., February 16 and May 11, 1947].

In the case of the prince de Landes Berghes et de Rache, the orders come from the "free-lance" Bishop Matthew, and I have never understood how he was asked to join in the consecration, since there is no inter-communion between the Anglican Church and Bishop Matthew's group.

In Anglican consecrations the bishops who lay on hands in addition to the consecrator and two co-consecrators are considered to be also consecrating and the two Polish bishops mentioned above were requested to join in these consecrations as an expression of the intercommunion of the two Churches. Their action did bring into the American Episcopate a new line of succession, derived from the Dutch and German Old Catholics through the Archbishops of Utrecht, but this is an incidental consequence of, not the reason for, their being asked to join in the consecration.

The Living Church

FOURTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Oklahoma Election

The Rev. Winslow Robert Chilton Powell, dean of Trinity Cathedral, Omaha, Neb., was unanimously elected coadjutor of Oklahoma after the third ballot during a special diocesan convention held in Tulsa on June 5th and 6th.

Dean Powell, who is 40 years old, has been dean of the cathedral in Tulsa since 1943. He was born in Devils Lake, N. D. He is a graduate of Carlton College, and received the B.D. from Sebury-Western in 1938. He is married and has two children.

Before becoming dean of Trinity Cathedral he was deacon-in-charge and then priest-in-charge of four churches in North Dakota. Later he was assistant at Gethsemane Church and chaplain of St. Barnabas Hospital, Minneapolis. From 1943 to 1949 he was a member of the cathedral chapter in Nebraska, and from 1948 to 1949, president of the standing committee. He was a member of the executive committee of Bishop Clarkson Hospital, Omaha, from 1943 to 1949.

Out of 12 candidates, the two who came closest to Dean Powell were the Very Rev. Messrs. H. H. Kellogg and B. N. Lovgren [see table], deans, respectively of Christ Church Cathedral, Houston, and of Grace Cathedral, San Francisco.

Names of seven of the candidates were presented to convention by a special nomi-

nating committee. They were the Rev. Messrs. J. V. Butler, W. F. Creighton, Kellogg, D. K. Montgomery, Powell, G. R. Selway, and C. W. Sydnor. Nominations came from the floor for the Rev. Messrs. Andrew E. Anderson, James W. Carman, Lovgren, E. A. Morton, and R. T. Rauscher. The Rev. Mr. Rauscher is on duty as a chaplain with the Oklahoma National Guard in Japan. He and the Rev. Mr. Morton were the only nominees from the diocese of Oklahoma. The special nominating committee, under instruction from convention, had limited itself to consideration of men outside of the diocese.

NATIONAL COUNCIL

Back to Parish Work

National Council field officer, the Rev. Stanley M. Fullwood, is returning to parish work. Fr. Fullwood has been a field officer for the past five years, working mostly in Province VI. He will become rector of St. Paul's Church, Riverside, Ill., a suburb of Chicago, on June 1st. At one time Fr. Fullwood was editor of the *Iowa Churchman*.

FINANCE

Children's Offering High

The nationwide missionary offering of the church schools, "The Lenten Offering" for 1950, has reached a total of

\$526,679, with final returns not yet in from three dioceses. The offering for 1949 was \$509,393.48. The 1950 offering has been exceeded but twice since it was started in 1877. The largest offering ever received was that of the Jubilee observance, 1927, when the total was \$553,252.53.

PENSION FUND

New Trustee

The Rev. J. Milton Richardson, rector of St. Luke's Church, Atlanta, Ga., was elected a trustee of the Church Pension Fund, at the annual meeting of the board held. He thereby fills the vacancy created by the recent death of Bishop Stires. The Rev. Mr. Richardson has been a deputy at two sessions of General Convention.

RELIGIOUS ORDERS

Dom Gregory Dix III

Concluding his memorable lecture tour in the United States, Dom Gregory Dix, OSB, prior of Nashdom Abbey, returned to England and there entered a hospital for an operation. The surgery has been reported successful and Dom Gregory's condition satisfactory. Before giving in to hospitalization, Dom Gregory had accomplished a mission. Through his lectures he raised \$9500 to help build a church for the American Benedictines at Three Rivers, Mich. Before leaving for England Dom Gregory saw the new church consecrated and ground broken for a monastery.

CONFRATERNITY

Secretary General Resigns

At the annual meeting of the Confraternity of the Blessed Sacrament the Rev. Dr. William M. Mitcham of Orange, N. J., retired as secretary general after serving in that office for 20 years. Dr. Williams was 82 on May 19th.

Elected to succeed him was the Rev. Eric Pearson, rector of St. Paul's

Oklahoma Coadjutor Election

Ballot Number	1		2		3	
	C.	L.	C.	L.	C.	L.
					14	52
Necessary to elect						
CANDIDATES						
A. E. Anderson	2	8	1	5	0	0
J. V. Butler, Jr.	0	0	0	0	0	0
J. W. Carman	1	9	1	1	0	1
W. F. Creighton	0	0	0	0	0	0
H. H. Kellogg	1	20	3	13	2	6
B. N. Lovgren	3	14	1	13	0	5
D. K. Montgomery	0	2	0	0	0	0
E. A. Morton	2	5	0	3	0	0
W. R. C. Powell	11	24	15	48	19	81
R. T. Rauscher	4	6	5	4	6	3
G. R. Selway	1	3	0	3	0	2
C. W. Sydnor	2	11	1	12	0	4
Total	27	102	27	102	27	102

TUNING IN (Background information for new L. C. readers): A Coadjutor (accent the "u") is an assistant bishop who will automatically become bishop of the diocese when the present bishop retires. He becomes a bishop coadjutor in three steps (1) election by diocese; (2) approval by a majority of the

bishops and standing committees of the other dioceses; (3) consecration by at least three bishops on order from the Presiding Bishop. The National Council is an elective body of bishops, priests, laymen, and women in charge of the national missionary, educational, and social work of the Episcopal Church.

Church, LaPorte, Ind. Fr. Pearson was secretary general of the confraternity in England for some years before coming to the United States.

Dr. Mitcham's resignation, because of ill health, was accepted with regret. He was elected to a permanent seat on the confraternity's council.

Bishop Mallett of Northern Indiana was re-elected superior general and the Rev. Edward P. Hooper continues as treasurer general.

The meeting was held on the octave of Corpus Christi at St. James' Church, Cleveland, Ohio.

The confraternity is a society of adult clerical and lay communicants united for these purposes: to give due honor to the Person of our Lord in the Holy Communion, to intercede mutually and specially in union with the Holy Communion, and to promote the practice of receiving the Holy Communion fasting.

PRESBYTERIANS

Twelve Million Dollar Drive Voted

The problem of keeping up with the millions of Americans who move from place to place in the United States each year was taken in hand by the annual General Assembly of the Presbyterian Church in the U.S.A. Dr. Hermann N. Morse, general secretary of the Church's national missions board, told the Assembly that "the extent of movement during the last decade has been so great as to alter the whole pattern of regional distribution and of community life." Some churches receive a "great influx of assimilable people," he said. "For others it has meant a declining population."

The General Assembly reacted to Dr. Morse's address and the report of the national mission board, whose report he presented, by voting to open a 30-month drive on January 1st for a minimum of 12 million dollars for the establishment of new churches and theological seminaries.

For its foreign missions field the Assembly approved a new strategy which gives top priority to training leaders in younger overseas Presbyterian churches.

The Assembly denounced "moral flabbiness" in the United States "from high government positions down to college athletics." The Assembly said, "By inaction and lethargy, careless citizens use their freedom to reject their responsibility for serious study and courageous action on hard questions."

Euthanasia was condemned by the Assembly on the grounds that it violates the sixth commandment.

TUNING IN: The Presbyterian Church in the U.S.A. (the "Northern Presbyterians") is the largest of the several Presbyterian Churches and a little larger than the Episcopal Church. ¶ **Excommunication**, in the Roman Catholic Church,

The Assembly approved a program looking toward reunion of the three branches of the Presbyterian Church — U.S.A., U.S., and United.

It enthusiastically elected as its new moderator, the Rev. Dr. Harrison Ray Anderson. Dr. Anderson is a member of the committee which presented the reunion program, and was an alternate to the World Council Constituting Assembly in Amsterdam.

ROMAN CATHOLICS

Warning

The Supreme Sacred Congregation of the Roman Catholic Holy Office has issued a decree which, in effect, warns against any attempt by Communist regimes to interfere with the Pope's sole right of appointing or confirming new bishops.

Published in the *Acta Apostolicae Sedis*, official Vatican publication, the decree provides excommunication *specialissimo modo* ("in a most special manner") on any bishop who consecrates or is consecrated, even though coerced by grave fear, in defiance of the Pope's authority. [RNS]

WORLD RELIEF

Harvest for the Hungry

Each year since 1947 malnutrition and starvation have been forced to relinquish a few of their victims in Europe and the Eastern lands to the Christian Rural Overseas Program. The aim of CROP for 1951 is to rescue even more of the world's needy from suffering and death caused by lack of food.

CROP state directors met in Chicago at the end of March and decided that in this year's harvest appeal they would ask American farmers to contribute 1400 carloads of exportable foodstuff. (Since CROP's inception four years ago it has distributed 6150 carloads, including some government donated surplus farm commodities.) The pattern for contributing will be the same as always: Representatives of CROP and the organizations that work with it, e.g., Church World Service (now a department of NCC), World Council, various denominational groups, visit farmers in all parts of the country and ask them and their children to raise some of their crops especially for CROP. At harvest time the foodstuffs are collected by CROP at its own expense and shipped to needy countries. The government, through ECA, pays freight charges for all CROP commodities shipped to

countries aided by the Marshall Plan. ¶ CWS wired the CROP state directors at their meeting earnestly requesting that in the face of urgent and increasing needs, all Church organizations give their continued assistance in order to make the state CROP campaigns more effective than ever this year.

MISSIONARIES

Assignment to Alaska

National Council announces the appointment of Mr. Norman H. V. Elliott of Detroit for missionary service in Alaska. As a student at Virginia Theological Seminary, Mr. Elliott showed a capacity for original research and a talent for writing.

RURAL WORK

NCC Sponsors University Classes

University courses on rural missions and on the Church and economic life will be offered this summer and fall under the auspices of the National Council of Churches at Cornell, Arkansas, and Chicago Universities. A one-year rural training course designed especially for furloughed and newly appointed missionaries will be given at Cornell from September 17th to June 9th. A combination summer institute and internship on extension education methods for rural missionaries will be conducted July 30th to August 17th at the University of Arkansas. The annual summer school of the Church and Economic Life at the University of Chicago, to be held June 25th to July 28th, is inviting for the first time the participation of lay people in addition to clergy and church executives.

CANADA

To Alleviate Clergy Shortage

A brotherhood of priests and laymen is expected to alleviate the clergy shortage in a large area of the diocese of Qu'Appelle, Canada. A description of the brotherhood, from Canada, says that it is "in no wise an attempt to start a new religious order."

There will be a central mission house. Groups of two or more, each under a warden, will settle at outlying places in the diocese where at present churches and out-stations cannot be staffed.

Members of the brotherhood will work in teams to avoid the isolation of sparsely settled districts. Expenses, plus a small monthly sum for personal needs, will be drawn from the common stipend.



fifty tons of tangible Christianity for Japan were loaded on to ships at San Francisco under the supervision of Paul Rusch (cut at right). In the ship-

ment were such much-needed materials as clothes, books, medical supplies, food, a Holstein bull, five Jersey heifers, a tractor, and a trailer. These things were

given to Paul Rusch to help carry on the work of the Holy Catholic Church in Japan. Donors represent almost every state in the union.

JAPAN

100 Beds or Else

St. Luke's Hospital, Tokyo, will lose government recognition as a general hospital in October, 1951, unless by that time it has more than the required number of 100 beds.

At present there are 26 beds in the small building that has been serving as the hospital since the United States Army occupied the main building in 1945. In order to keep its general hospital status, either the main building must be restored to St. Luke's or a temporary building with the required number of beds must be put up.

St. Luke's staff now numbers 145. Of these, 71 are Christians. Six senior physicians who were baptized last year [L. C., August 13, 1950] have been confirmed.

CHINA

After a Half-Century

Home from China, the Rev. Robert E. Wood has been visiting in New York City on his way to his birthplace, Batavia, N. Y.

Fr. Wood had been in China ever since he was ordained priest in 1898, except for two years he spent in France right after World War I working for the YMCA among Chinese laborers, and one

year in the United States during World War II.

Although he retired officially in 1940, Fr. Wood has continued to be as active as ever. He served as priest-in-charge of the large and important Church of St. Michael and All Angels, Wuchang, in Hankow from 1920 to 1940. Fr. Wood is 79 years old.

Until 1940 Fr. Wood also was chaplain of the Church General Hospital of the American Church Mission at Wuchang, China. In 1948 and 1949 he was assistant chaplain of the hospital.

In 1937 Fr. Wood received the Doctor of Sacred Theology degree from General Theological Seminary, where he had prepared for the priesthood.

For many years THE LIVING CHURCH received much of its China news from Fr. Wood. He served as LIVING CHURCH correspondent from 1942 to 1951.

Fr. Wood was returned to the United States during World War II on the first "Gripsholm" trip, but hardly a year later he was on his way back to China for special work among students and pioneer missionary work.

Fr. Wood is modest about his important work in China, and during that short stay in this country he hardly mentioned his experiences there, such as the Boxer outbreak in 1900, the Revolution of 1911, the siege of Wuchang, when he was shut in and under fire for 40 days in the walled city, the rough adventure

of travel throughout a large area of interior China, his extensive refugee work during World War II, and his internment during the Japanese occupation. Included in his important work was the revision and translation of the Book of Common Prayer into Chinese.

A happiness springing from his retirement, he said, was being on a pension (\$60 a month) since the money enabled him to help people so much more effectively than before. Back in China he was delighted to be able to earn extra money as an English tutor so that he would not have to be of further expense to the American Church by taking its cost of living allowance. He maintained a special account at Church Missions House where all the special gifts he received were set aside for a reconstruction fund for his old church, St. Michael's.

During Fr. Wood's return voyage to China, in the thick of World War II, one of the ships in his convoy was blown up and another disabled by torpedoes. Once, Fr. Wood celebrated the Holy Communion, unaware that his ship was under air attack. The ship was not hit.

In 1945, hard at work in Kunming in the diocese of Hong Kong, Fr. Wood wrote, "It is no use eating my heart out, pining for beloved St. Michael and All Angels", so long as this war keeps me from returning thither. . . . There are many opportunities for service in the place where the Lord puts one. . . . Personally I am just an old-fashioned mis-

TUNING IN: Paul Rusch, L. C. associate editor, teacher, army officer, and missionary, is the sparkplug of the Japanese Brotherhood of St. Andrew. Like its American counterpart this is an organization of men and boys devoted to bringing

men to Christ as St. Andrew brought St. Peter (St. John 1: 40-41). **The Holy Catholic Church in Japan** is the Episcopal Church of that country. It is advancing in spite of desperate poverty resulting from World War II.

sionary and find no greater joy than trying to make our dear Lord known to those who have never heard of Him before."

The year 1950 found Fr. Wood back in Wuchang. Waiting for air raids with which the area was then threatened, he wrote describing how he, as a foreigner, was interviewed by a government official. "It was really a most interesting event in my ordinary quiet life, lonesome as a he-bear! . . . He (the interviewer) wanted a full account of the kind of work I have been doing these 52 years . . . When he finally let me depart, we shook hands in a most friendly manner."

Late in 1950, not long before he was to leave for the United States, Fr. Wood wrote of his gratefulness for THE LIVING CHURCH's sympathetic appreciation of the plight of the Chinese Church under Communist rule. "Our clergy and citizens," he said, "are of course Chinese citizens, and at the same time members of the Holy Catholic Church of China. They deserve the fullest sympathy and the constant prayers of our fellow Holy Catholic Christians in the U.S.A."

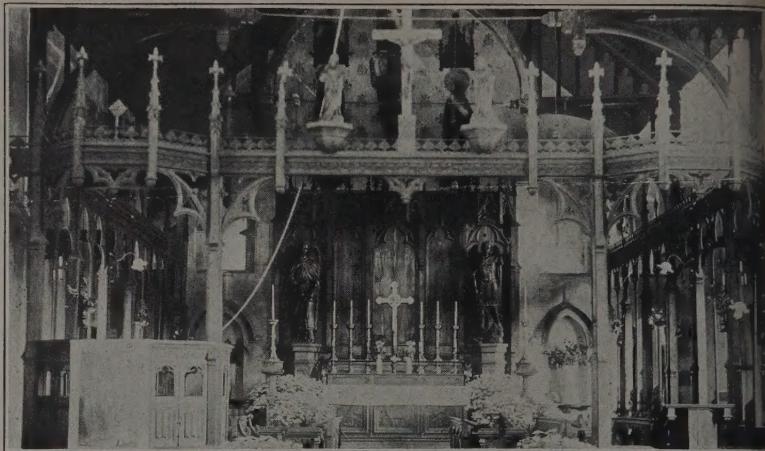
Other China Missionaries

Fr. Robert Wood is one of many missionaries to China forced to return to the United States since the Communist domination.

Two other missionaries, Blanche Myers and Emeline Bowne, left Shanghai on May 7th for Hong Kong and were to sail from there early in June. Miss Myers was manager of St. James' Hospital, Anking, and had been in China since 1924. She planned to stop off at Honolulu. Miss Bowne, superintendent of nursing at the hospital, had been in China since 1922. She planned to come right on to the States.

The Rev. and Mrs. Charles P. Gilson, who have been helping with special work at Church Missions House since their return from Shanghai, have gone to Carolina, R. I., where Fr. Gilson will have charge of a group of missions.

Lillian Weidenhammer, Ph.D., chemistry teacher from Huachung University, Wuchang, has been looking for a place to teach. During her search she was offered an industrial position with a chemical firm in Niagara Falls, New York. The salary was about three times her missionary pay. Dr. Weidenhammer accepted.



ST. MICHAEL'S, WUCHANG. *The war kept Fr. Wood away.*

IRELAND

Warning Against Mixed Marriages

The "grave danger" of mixed marriages was warned against by the Primate of Ireland, the Most Rev. John A. F. Gregg, in an address to the General Synod of the Church of Ireland, Religious News Service reports. He said a statement would be sent to parish churches showing the seriousness of mixed marriages, both for the individual member . . . and for the Church itself."

The Archbishop also deplored the "wrongheadedness of our allowing the use of the word 'Catholic' to be appropriated to themselves by Roman Catholics, who are taught to speak of members of our Church as 'non-Catholics.' "

Admissions to the Church of Ireland divinity school are "shrinking seriously," the Archbishop said. He attributed this condition in a large measure to the unwillingness of parents to encourage their sons to enter a profession which offered only a "straitened standard of living." He said that while a clergyman is prepared for a measure of plain living, he is entitled to try to give his children as good a start in life as men in secular professions.

SWEDEN

Freedom of Religion

A freedom of religion law has been passed by Sweden's parliament, according to Religious News Service. It is the first such law to be enacted since the Lutheran Church became the established Church of Sweden in the 16th century.

Although freedom of worship has been

national Churches. They hang together because they want to, not because of any authority. The Churches of Ireland and New Zealand belong to it. The Church of Sweden does not, though relations are friendly. Some deny it is Lutheran.

TUNING IN: ¶ Internationally, the Episcopal Church is known as the Anglican Communion. The Archbishop of Canterbury (England) is the chief bishop with whom all the others are in communion. He has no authority, however, over independent

the practice in Sweden, the new law aims at meeting complaints of non-Lutherans who said they suffered civil disadvantages without such a law.

The new law permits people to leave the State Church without having to join another Church. Another section of the law, which must be approved by parliament after the 1952 election, would permit members of other Churches to hold public office. The law gives equal legal status to State Church and civil marriages and those performed by non-Lutheran clergy. Convents and monasteries, which have been forbidden in Sweden since the Reformation, may be established under the new law if the government grants permission.

NEW ZEALAND

Bishop Holland of Waikato

The joy of the occasion of Bishop Holland's consecration as Bishop of Waikato, New Zealand, on May 1st, was tempered with concern for the Rt. Rev. W. A. R. Fitchett, Bishop of Dunedin. The aged bishop was the gospeler at the consecration, and shortly after he began reading he suffered a heart attack. He was carried into the cathedral vestry, while the consecration continued, and from there taken to Waikato Hospital. He had recovered sufficiently in a few days to undertake the trip back to Dunedin.

The Rev. John Tristram Holland is the diocese's second bishop. He is 36 years old.

The Rt. Rev. St. Barbe Holland, formerly Bishop of Wellington and now dean of Norwich, is the young Bishop's father.

Why Not *Divorce?*

By One Whom God Helped

AT THE risk of arousing disbelief and derision I shall try, simply and sincerely to set down my personal, secret reason for not getting a divorce — in other words, to describe the indescribable, to explain the inexplicable.

For many years friends and acquaintances have sought, directly and indirectly, audibly and by mental pressure, to goad me into cozy confession — to force me to clarify my obscure status as flesh, fowl, or good red herring. Am I a widow or divorcee?

How often have I had cause to agree heartily with the poet's declaration "The world is too much with us"! Yet that same world, in its present sick and sorry state, has need of spiritual verities if it is not to disintegrate. It has come to me in the dark, still watches of the night that perhaps down the long years I have selfishly hidden proof incontrovertible of an Almighty God's wise, loving guidance for us, His children.

So this is the unvarnished truth, every word of it.

Details do not matter. After six years of silence and separation my husband reappeared, to demand—suddenly and permanently—a divorce. "I am planning to marry a younger woman." He scarcely noticed our nine year old son, to whom his only words were a sharp command to leave the room. When I agreed, on condition that he provide for his son's support and education, he snarled "of course," and departed, slamming the door behind him.

The petition was filed. My husband, at that time riding the crest of the wave financially, was trying to reduce the arranged alimony, his reason being heavy personal expenses. His basic claims were desertion without cause and the virtual kidnapping of his beloved son, now obviously trained to hate and fear his father and to love, unwisely, his unworthy mother.

Then my husband telephoned, long distance: he had changed his mind and no longer was interested in divorce. "It's a pity you did not move more expeditiously when you had the chance and

could get away with it," was his final comment.

I notified my lawyer to take no further action in the matter until I could see him and talk things over. Anyway, I had no money to pay for a divorce at that time. My own small income had dwindled until I was growing desperate.

The lawyer used all his powers of persuasion to convince me I must proceed with the suit. Cunningly and carefully he built up the case step by step, omitting no details of past cruelties. With a sincerity and a fire that a detached jury might withstand with difficulty, he argued and expostulated.

I tried to express my inmost feelings. He simply could not understand anything at all except that I was being childish; that I had no business relying on prayer—of all things; that I was wrecking any possibility of future success or happiness with another husband. In five years' time no man would look at me; my son would soon leave me for school and college and career. A consummate fool was I. At the very hour of freedom I had lost my wits. He would allow me 24 hours to realize these facts and to make up my mind and be sensible, once and for all. As for fees, that problem could be arranged, somehow. Only keep my senses, and free myself from this "devil" when opportunity knocked.

I walked from that office outwardly calm but inwardly quivering. Somehow my legs had turned into rubber and I longed to burst into tears right there on the sidewalk. But I went quietly home—and into the strangest experience I have ever known or could imagine.

Up and down my room I paced, tears streaming down my face, sorely tempted to go ahead with the case in spite of a half-hidden conviction that I should not. One by one I sobbed out my arguments, fairly hurling them at God, incoherently defying Him to do His worst.

For Almighty God stood in that room as definitely as though I could see and touch Him. He stood there and watched and listened and He answered every single stumbling defiant protest that welled from my rebellious human heart.

TUNING IN: ¶ The solemn promise "till death us do part" undertaken in the marriage service (Prayer Book, page 302) leads devoted Churchpeople to reject divorce as a solution of marriage conflicts. Church law (Canons 17 and 18) emphasizes

the sanctity of the marriage vow by forbidding the marriage of a divorced person to a new husband or wife except under certain defined conditions. Basis of this strict position is Christ's teaching that remarriage after divorce is adultery.



Crite

His answers were swift and sure. His voice clear and gentle. This was the "conversation" that took place:

"O God, why should I bother whether this divorce is right or wrong, now, when the case is ready?"

What shall it profit a man to gain the whole world and lose his own soul?

"He was cruel. He is cruel now. He lies as he used to lie. We were so afraid of him."

Resist not evil. Overcome evil with good.

"But everyone who comes in contact with him feels this ugliness. People whom I trust and respect agree this is so."

What is that to thee? Follow thou Me.

"But my lawyer is right. My own life does matter. Why should I remain tied to this man when a divorce will free me? The future is mine to do with as I wish. You can't deny that."

He that loses his life for my sake shall find it.

"Dear God, You cannot ask this sacrifice of me. It's too hard, too bitter."

Strait is the gate and narrow the way that leadeth into life, and few there be that find it.

His voice was so gentle. And though I could not see His face I knew His eyes were full of love, and kind. I closed my eyes because I could not bear the light I did see. I could only reply, humbly, "Your will, Father . . ."

I have not seen my husband in all the years since, nor have I heard from him. I do not know where he is. But this I do know: whatever my personal human needs, this is the road I have had to take. Somehow I have traveled it—and shall continue to travel it.

Christianity in China

THE article in this issue by the Rev. Paul B. Denlinger entitled "Metallic Ores for Bread—How American Christianity Prepared the Soil for Communism in China" is certain to arouse controversy. Missionary leaders in our own and other Churches will doubtless resent the author's claim that the work of missionaries in China during the past century, so far from building a bulwark against Communism, has actually paved the way for the growth of the strange mixture of Chinese nationalism and Communism that is in control of that country today. "Old China Hands" will probably resent and contest his charges, although some of them may agree with him, at least in part.

The Rev. Mr. Denlinger was one of the younger missionaries to China. He went out as a layman and was ordained deacon within the past year. We have warned him that publication of his article is likely to subject him to severe criticism and that he will have to be prepared to defend his thesis against denials and counterclaims by older and more experienced heads.

Nevertheless, we believe that one of the functions of the free Church press is to maintain a forum for the presentation of constructive criticism of official policy and for the expression of views contrary to those of the official leadership of the Church, so long as those views are set forward in reasonable terms and in full loyalty to the Church itself. This we believe Mr. Denlinger does in his present article.

In brief, what Mr. Denlinger claims is that the presentation of Christianity in China during the past century has been so shot through with 19th-century liberalism and so weak in its presentation of the sacramental life of the Church that it has actually prepared Chinese Christians to throw in their lot with Soviet Communism, and has thus prepared the way for Chinese Christians' participation in the anti-western dictatorship of Mao Tse-Tung. He feels that this criticism applies to much of the Anglican missionary work as well as to the majority of Protestant missionary efforts in China.

Many Church people have been puzzled over the fact that a century of modern Christian missionary effort seems to have made relatively little impression upon the mass of the Chinese people, whereas thirty years of Communist propaganda has swept China into the Soviet orbit. If Mr. Denlinger's thesis is correct, or even partly correct, it goes far toward providing a key to the explanation of this phenomenon. If his thesis is not correct, the record should be set straight as promptly as possible by responsible missionary au-

thorities of our own Church and of other religious bodies concerned.

We publish Mr. Denlinger's article without editorial prejudice or judgment, one way or the other. We shall welcome brief letters from returned missionaries and other informed Churchmen, either supporting or denying his claims on the basis of their own experience and of other sufficient evidence. We shall be glad to consider authoritative articles on the subject from official or unofficial sources. We hope that Mr. Denlinger's article will have the effect of opening up this subject to full and free discussion, not only in our columns but in the Church press generally, so that the facts may be made known as a foundation for considered judgment, not on the basis of personalities but of principles involved.

CHISTIANITY has had a long and checkered history in China. If it has been changed and adapted to local or nationalistic purposes in the present conflict, this is not the first time that this has happened. If, on the other hand, Christianity must now go underground in China to be strengthened by the blood of martyrs and to emerge later purified and hallowed by suffering, it will not be the first time that that has happened either.

Christianity entered China in its Nestorian form for the first time in any considerable force under the T'ang dynasty (618-907), when missionaries from the West established many churches in China and developed a rather extensive literature. However, it was gradually assimilated into Chinese culture and eventually died out as a religious force.

Again, in the 13th and 14th centuries Franciscan and other missionaries built up a Christian community numbering several thousands. This Christian community also passed out of existence when the trade routes became unsafe and anti-foreign reaction set in.

Roman Catholic Christianity reentered China in the 16th century under the leadership of St. Francis Xavier and Jesuit missionaries, later followed by missionaries of other orders from the Philippines, Italy, and France. At the beginning of the 18th century Roman Catholics in China were estimated at some 300,000, but one hundred years later reverses and controversies had reduced these to about 200,000 badly disorganized Christians.

Protestant missionary work in China began with the arrival in Canton in 1807 of Robert Morrison of the London Missionary Society. Other English missionaries, primarily Congregationalists, followed, so that by 1840 there were about twenty Protestant

missionaries and perhaps a hundred converts, according to Dr. James Thayer Addison (*The Episcopal Church*, page 149). Of the beginning of Anglican work Dr. Addison writes:

"Meantime the Rev. William J. Boone, a graduate of the Virginia Seminary who was also a medical doctor, had been appointed with his wife for service in China and reached Batavia late in 1837. He was to be the real founder of the Anglican communion in China, for in 1842, having learned in Java the Amoy dialect, he moved to Amoy, and a priest of the Church was at length settled on Chinese soil. His range of action was soon to be broadened by current events."

Boone was elected bishop by the General Convention of 1844 and in the following June he returned to China with eight new fellow-workers. His instructions included these words: "So vast is the population of the empire, so great the difficulty of the language, so small the number of missionaries and teachers that we can send out from this country, and so heavy the expense of maintenance that there is an imperative necessity for taking immediate steps for rearing a band of Christian teachers, a body of able translators, and above all, an efficient ministry." Dr. Addison observes: "This emphasis upon education and upon developing a Chinese ministry of high quality has been characteristic of the Church's mission in China from that day to this."

Soon afterward the Church of England sent missionaries to China, and later the Canadian Church added its missionaries. Although there was at first a considerable degree of rivalry between the representatives of these various Anglican Churches, their work was gradually harmonized so that now there is one Anglican Church in China, the Chung Hua Sheng Kung Hui, or Holy Catholic Church in China. Today that Church consists of 15 dioceses (three of which were originally American missionary districts) with a native episcopate and priesthood and with an estimated 100,000 members.

IN SOME parts of China Christians have been subject to persecution at intervals throughout the years. Many of our readers will recall the articles that we have published from time to time, telling how the diocese of Fukien was nourished on the blood of martyrs, both native and foreign. The same thing could be said of other dioceses of the Holy Catholic Church in China, which has amply earned its right to be a loyal and self-governing part of the family of Anglican Churches.

The witness of thousands of missionaries from the time of Bishop Boone to the present day, and of Chinese bishops, priests, deacons, and lay people, is ample evidence of the strength, integrity, and Catholicity of the Chinese Church. No criticism of missionary policy can or should reflect upon the glowing

record of these modern apostles, evangelists, and disciples.

Today, Christianity in China is passing through another period of darkness and trial. Its faithful members are once more being subjected to the purging fires of persecution. They should be constantly in our thoughts and in our prayers. Indeed, it is only by prayer that we can help them at this time, since any effort to communicate with them by letter or otherwise is fraught with danger to them.

But the time will come sooner or later when contact with our fellow-Christians and fellow-Churchmen in China will be restored and when it will once more be possible for us to work side by side with them in carrying the message of Christianity throughout the Orient.

Meanwhile, this is a good time for us to reappraise our missionary policies of the recent past, weighing them soberly and evaluating them in the light of their effects and of the part played by Chinese Christianity in the conflict of ideas in the Orient and in the world. We should face this task frankly and openly, not suppressing criticism nor closing our eyes to unpleasant facts nor, on the other hand, yielding to gloom and pessimism.

It is only by such a frank facing of the facts that we can correctly assess the present situation of Christianity in China and make long-range plans for the time when effective contact with our Christian brethren in China may be resumed.

Trimming the Wick

FAR be it from us to argue with our advertisers. But we must disassociate ourselves from the way in which the Macmillan Co. advertises *Father Paul of Graymoor*, by the Rev. David Gannon. "Here," says their announcement in last week's issue, "is the story of Father Paul's early training in the Episcopalian ministry, of his struggle for the reunion of Christendom, his conversion to Catholicism," etc.

The Rev. Paul James Francis was one of about twenty priests and laymen of the Episcopal Church who renounced their obedience to Anglicanism at the time of the "open pulpit" controversy in 1907-8 and entered the Roman Catholic Church, where the clergy were reordained. (At least one of them later returned to the Episcopal Church.) Most of the clergy were members of a society known as the Companions of the Holy Saviour, which began as an Anglican organization but gradually became increasingly pro-Roman. The Rev. George E. DeMille writes of them, in *The Catholic Movement in the Episcopal Church* (pp. 166-169):

"More and more dissatisfied with their position in the Anglican Church, the Companions began to look longingly toward Rome. By the autumn of 1906, their leader, McGarvey, had substantially accepted a queer position. This position was being popularized

by a publication called *The Lamp*, edited by Father Paul James Francis, an eccentric genius who had founded a community of Franciscans at Graymoor. Those holding this position believed that the Anglican Church was in schism, and that there must be reunion with Rome. They accepted the decrees, not only of the Council of Trent, but also of the Vatican Council. In fact, they were in the rather egotistic, and hardly logical, position of believing in nothing Anglican except their own priesthood."

When General Convention, in 1907, gave guarded authorization for occasional invitations to "Christian ministers, or men" of other religious bodies to preach or deliver addresses in pulpits of the Episcopal Church, Fr. McGarvey and most of the Companions, together with Fr. Francis and his monastic community at Graymoor, seized the occasion for "a dramatic exit" from the Episcopal Church and submission to Rome.

The Lamp continued to shine after Fr. Francis' renunciation of the priesthood in which he believed so fervently, even as he rejected the authority of that portion of the Church Catholic which ordained him into it; but its wick was trimmed thereafter in such a way as to cast shadows rather than light upon the Anglican scene that it had once tried to illuminate. It is in this Pickwickian sense that our readers must interpret the publisher's reference to the author's "conversion to Catholicism."

"Help From the Hills"

UPON their graduation from the U. S. Military Academy at West Point, each of the non-Roman cadets was presented by the Cadet Religious Welfare Board with a little book by their chaplain, the Rev. Frank E. Pulley, entitled *Help From the Hills*. The book puts in brief compass the principal sermons that the chaplain had preached to the class of 1951 during the year, so that they might refer to them from time to time during their future Army career.

This is the fourth successive year of this custom, which has been greatly appreciated by the young officers, many of whom have gone forth to battle and

some to death in Korea. One recent graduate wrote from the battle front to ask that a devotional section be added to the book, and this has been done in the present volume, making it more valuable to those for whom it is especially intended.

We commend Chaplain Pulley and the Board for their wisdom and foresight in thus giving the men a permanent memento of their Academy years, and a devotional companion for their future guidance. We think the idea is one that might well be followed by other chaplains at schools and colleges—that is, if their sermons during the year have been up to the high standard of those preached by the chaplain at West Point.



AS A HARVARD GRADUATE, I once enjoyed visiting John Harvard's house in Cambridge (England), free, gratis, and for nothing, while Mrs. M. and the others in our party had to pay a shilling for the privilege. Whether this special perquisite of Harvard men still exists in Cambridge, I know not; but I do know that Harvard graduates and all American Churchmen are always welcome at the Harvard Chapel in Southwark Cathedral, which many visitors don't realize is in London, just on the "other side" of the Thames. Here's what the current issue of the *Bulletin* of the Harvard Club of New York City has to say about that Cathedral today, which I can assure readers is well worth a visit if you are attending the Festival of Britain this year:

"For Harvard men Southwark Cathedral, the earliest surviving Gothic Church in London, has an enduring and affectionate interest. John Harvard was born in the diocese and was both baptized and married in the Chapel of St. John Evangelist in the Cathedral. Through the efforts of members of the Harvard Club of New York City, the chapel was restored in 1907 as a Memorial to John Harvard. Bombing in World War II made necessary a second restoration, for which members of this Club again contributed, and the rededication services were held in the Cathedral on October 22, 1949.

"As London's earliest playground, Southwark is the birthplace of England's theatre and there, on Bankside, stood the Rose Theatre in which Shakespeare acted, and the Globe which saw the first performances of some of his greatest plays.

"Southwark Cathedral, founded in A.D. 606, tradition says, is an appropriate setting for a modern Morality Play and members of the Club visiting England between May 30 and July 7 will have an opportunity of seeing, 'Your Trumpets, Angels!' presented by the Provost and Chapter of Southwark Cathedral in association with the Religious Drama Society, as a part of Britain's Festival."

Don't let that phrase, "members of the club," dismay you. Southwark Cathedral, and the Harvard Chapel, are open daily (including Sundays) to all comers; and graduates of Yale or Vassar, of Groton or P. S. 13, and those who never made eighth grade in the little red schoolhouse are equally welcome, at all times. Everybody can't be a Harvard man—and I've even met some benighted souls who had no desire to be one.

Clifford P. Morehouse

The Living Church

OLD PLUM TREES

TWISTED by winter winds,
Broken,
Host to lichens and moss.

But holding aloft
White testimony
To the Law of Life.

A. M. REHMUS.



Metallic Ores

for Bread

By the Rev. Paul B. Denlinger

How American Christianity Prepared the Soil for Communism in China

"The Lord Jesus Christ on whom we believe is He who opposed the imperialism of Rome, struck at the Feudalism of Herod, and struggled against the bureaucratic capitalism of the High Priests and the Pharisees, and was also by these three enemies nailed to His cross."

Dr. Marcus Chen,
noted Chinese evangelist.

"The unexpected thing has been the speed with which the Communists win and the Kuomintang forces fall to pieces. No

thoughtful Christian in China can regard this unexpected speed without a deep sense of gratitude to God."

Dr. T. C. Chao, *World Council President, Anglican priest, Dean of the School of Religion, Yenching University, Peking.*

"From now onwards, as regards their religious work, Christian churches and organizations should lay emphasis upon a deeper understanding of the nature of Christianity itself, closer fellowship and

unity among the various denominations, and cultivation of better leadership personnel and reform in systems of church operation. As regards their more general work, they should emphasize anti-imperialistic, anti-feudalistic, and anti-bureaucratic-capitalistic education, together with such forms of service to the people as productive labour, promoting an understanding of the New Era, cultural and educational activities, literacy education, medical and public health work, and the care of children." *The Christian Manifesto, 1950.*

THESE quotations all suggest a situation not widely publicized in America: the extent to which the Chinese churches have accommodated themselves to the Communist dogmas that now control their homeland.

In the statements quoted, the authors are either consciously or unconsciously using Christianity to serve Communist ends. This is patently a betrayal of Christianity; and organizations guilty of this will themselves be destroyed when the secular philosophies to which they have adjusted their teachings become outmoded.

This is the great danger that the Christian faith faces in every age. And that is why "Catholic" or "universal" teaching is of such crucial importance. For Catholic teaching is that which is universal in several different cultural positions and in several different nations at different historical periods. Men arrived at an essence of fundamental Christian teaching by eliminating all the accommodations peculiar to particular eras. This Catholic faith is an insurance that we shall not be betrayed into accommo-

dation with the thought patterns of our own times — a guarantee that we shall know the fullness and the purity of the faith.

BREAKDOWN IN AUTHORITY

Even before the Communist victories, the Holy Catholic Church in China had a very imperfect understanding of the Catholic faith. It was greatly influenced by the theological positions of the missionaries that served it; and by the theological interests that dominated the Protestant mission churches in China. These churches, in this era, were all suffering from a breakdown in authority.

Before the Elizabethan settlement in England people recognized the Church as a center of authority. This meant that a man judged his own position by what the Church taught and thought about it. In other words, a man did not judge the Church, but was gladly judged by it. In continental Reformation traditions, a man did not judge the Bible, but he was judged by the interpretation of Scriptures that his particular denomination supported. As long as this situation ob-

tained, the various denominations possessed coherence, continuity, and authority. When this was no longer true, the common body of beliefs was lost in an anarchy of private opinion.

This anarchy of private opinion dominated the Holy Catholic Church in China at least from 1927 on. It meant that the Church could not maintain a careful teaching program. People were prepared for baptism and confirmation on a very inadequate basis. Students were prepared for the priesthood in the Church with a very shallow understanding of Catholic theology.

Because it was weak theologically, often lacking in sound doctrine, the Church was subject to the secular thought-patterns of the time; and the secular thought patterns of that particular era were those of "liberal humanism." The supernatural was an embarrassment to the "practical" thinking that dominated this era. That is why anxious apologists explained away miracles, interpreted the Creeds as symbols, and steered clear of the supernatural.

But in spite of this "soul-decay," the

TUNING IN: China has been a missionary field of the Episcopal Church (see leading editorial, this issue) for more than 100 years. The general Church budget includes \$98,610 per year for this work, but the political situation prevents the spending of

the money. "Catholic, as used here (and in the Prayer Book) refers, not to the Roman Catholic Church, but to the continuity of the Church's government, doctrine, and worship from apostolic times to the present and from one country to another.

mission program of the Church continued with considerable activity. In the early missionary days, missionaries had been interested in hospitals and schools not only to help the needy, but to provide opportunities for the conversion of unbelievers. In other words, schools and hospitals were valued as evangelistic media; and the great good was the Chinese Christian Church.

The "social gospel" changed this picture. Surely God honors the demand for justice that its early leaders voiced; but surely God never valued the crude materialism that dominated proponents and opponents alike. For after the introduction of the social gospel, living conditions, hospitals, schools, etc., were valued as ends in themselves, irrespective of the religious life from which they derive their meaning. After 1927, schools and hospitals tended to become ends in themselves.

It is said that one of the personnel secretaries of the Overseas Department of the National Council felt this way: "When I need a missionary teacher, I am not interested in whether he is a Christian or not, but I am interested in whether he is a good teacher." One of the missionaries in China wrote a thesis in which she contended that the pagan state had the inalienable right to legislate for all schools, Church as well as private; and that these schools must be just as secular as that pagan state demands. Dr. Potts, the old president of St. John's University, was the last courageous spokesman for an older regime that resisted such secularization. The tragedy of the social gospel is that social amelioration became an end in itself. Humanitarianism replaced evangelism as the mission program.

DISASTROUS COMPROMISES

The fact is, that very few of the missionaries between 1927 and 1948 seemed to be interested in evangelism. Social amelioration often seemed a more important aim than the building of the Church. The "decline in theology" inevitably involved a "withering of evangelism."

This had interesting repercussions in the Chinese Church. There was a general breakdown in the training of candidates for Church membership. After the Japanese war, there was no settled policy nor any training materials.

A CLOSED CORPORATION

In the past two years, a reaction set in. The local churches, perhaps resenting criticism for their sloppy membership training, reversed their policy, and set rigid standards for Church membership. They decided that no one could become

a member of the Church in less than two years. They insisted on this time element, though they still had no program to occupy this period. This created serious difficulties for evangelistic work.

There was a Kuomintang soldier who had his leg amputated and stayed in a church hospital about a year. The hospital taught him some reading and writing; they taught him an occupation; and they taught him about Christianity. He attended church every Sunday that he was able. He attended Evening Prayer in the hospital chapel every day. He said personal prayers every evening; much of his reading material was from the Bible. He was proud and happy to consider himself a Christian, and frequently told other hospital patients this. But the Church consistently refused him baptism; and he returned to isolated rural areas without ever having been baptized.

There were many others in similar situations. Even in critical sickness, where Church families, or some that had had some contact with the Church, requested baptism for children or adults, the local clergy almost invariably refused. Another clergyman coöperated with the request of the local Communist government that Communist soldiers should not be permitted to attend religious service; he asked disobeying soldiers not to remain in church.

I suspect other factors entered into this picture. The Church there faced the prospect of no financial grants from America. This meant they must be self-sufficient. They were afraid to accept poor people into the Church, and thus incur a financial liability.

However the situation had developed, there is no disputing this fact: the Church in China where I worked was a "closed corporation." They were deathly afraid of "rice Christians" or of incurring financial liability. Baptisms and confirmations were limited strictly to friends of the staff, or church families of long standing. There was no evangelistic outreach in an area where evangelism was quite possible. Those who lacked "backing" could not be baptized or confirmed regardless of their spiritual experience. As a deacon, it was my place to serve, and not to direct, but I served with a heavy heart. For I knew that my evangelistic work could never result in baptism and confirmation—in membership in Christ's Church. I had to content myself with teaching people to pray.

Work among the young people was plagued by a related difficulty. All through the triumph of Communism, there was a small group of Christian students in our high school, who were never swept off their feet by the emotion generated by Communist propaganda.

TUNING IN: The Social Gospel refers to a 19th century movement in America which asserted that Christianity should be active in meeting a people's physical needs and improving social institutions. It is contrasted with ***Evangelism**, which

concentrates on saving individual souls. Christ's ministry was directed to both objectives. **¶ Rice Christians** is a slang term for people whose interest in the Church is suspected of being an interest in handouts.

After about a year, even in the school, Communism began to sour, and these students were able to bring other students to visit and talk to me, or to come to church. It was very easy to gain a sympathetic hearing by pointing out the hollowness and emptiness of falsehood and hate. They were interested in Christianity as a dynamic remedy to the tragedy of Communism. A few more students learned to pray and to believe.

But two of the three local clergy were sympathetic to Communism, or too afraid not to want to appear that way. Their



sermons always stressed the similarities of Christianity and Communism. They were always more truthful than flattering when speaking of Christianity; and more flattering than truthful when speaking of Communism. My students' friends were driven to frustration and despair. How can we go and listen to a lot of foolish talk about Communism, they asked? They invariably stopped attending church.

I saw no evidence and little hope that such an organization would maintain a living witness in a pagan land.

The overwhelming need for the Chinese Church was the kind of theological revival that Evelyn Underhill, C. S. Lewis, Dorothy Sayres, T. S. Eliot, W. H. Auden, and others represented by their school have fostered. Unfortunately this salutary influence never reached China. The 1945-1950 era was dominated by the ecumenical enthusiasm that is so strong in America.

Few Catholics will quarrel with the aims of the Ecumenical Movement; but not a few will complain about the program supposed to reach that aim. The Baptist theological notion of a "gathered" Church has permeated much of missionary work. The gathered Church is neither interested in, nor dependent upon, history. It accepts as equals all gathered communities that accept it—regardless of their differing theological positions on other issues. This position has made it possible for modern Chinese to equate presbyterian, congregational, and episcopal forms of Church government, and to call for a federated Church. No Catholic can work within this frame.

The Ecumenical Movement, as it affects China, is premised on a rejection of

theology that has in fact dominated lay attitudes for the past fifty years. We now the popular prejudice: "Theology extraneous to life, we need action." Theology is opposed to spirituality, we need pietism." Since the various denominations, at many points, represent mutually exclusive theological viewpoints, ecumenical architects have attempted to build a united Church without any theology.

This is simply another evidence of the way Christian essentials have been adapted to the secular thought patterns of our day. When the Creed of Nicaea was adopted, theological statement was the very skeleton of unity for that undivided Church. Yet the only creedal statement that the World Council of Churches felt would not offend the various theologies of the participating Churches was the innocuous: "We accept the Lord Jesus Christ as God and Saviour."

God wills the Church to challenge the world; Church leaders exhaust their ingenuity in seeking new ways to accommodate the Church to the world. The Anglican communion began a series of disastrous compromises when it admitted that the historic episcopate was not of the *esse* of the Church, but of the *bene esse*, and encouraged the formation of the Church of South India on those terms. Our record in the Ecumenical Movement is one of continued compromise.

It is easy to see the damage done by this particular brand of theological opinion. But the Holy Catholic Church in China needed help to understand the wholesome integrity of a Catholic faith. It was taught, by the present leaders of the Ecumenical Movement, the subtle art of accommodation to the secular humanism which dominates modern Western life. When the Chinese Church needed bread, we gave it stones — metallic



ores, to be sure, but stones none the less.

And so the Chinese Church was quite ill-prepared to witness to the Christian faith at a crucial period of Chinese history. For Communism in China is an ideologically-shrouded tyranny. As the Communist party sought power, they needed not only the help of a disciplined army, but the sympathy of the general population. And so the Communists adapted all the appealing deceptions of this

particular age. Catering to the gross materialism of modern men, they promised wealth and progress. The Communist program cleverly deceived most of the Chinese intellectuals and almost all of the Chinese Christian Church leaders.

Shortly after the Communist victories, a Chinese priest explained to me: "There is no reason why Christians and Communists should not work together. Our aim is the same. We both want the Kingdom of God, we just have different methods." That priest was betrayed by the fact that, like many of his American fellow-priests, he understood the Kingdom of God in social and economic terms. He failed to appreciate its essence, a deep spiritual reality. In Hongkong, on my way home, I heard a priest of our Church preach a vigorous sermon "for love, and against the Marshall plan." With an ignorant patience, he followed the party line, though he was outside of Red China.

This is a fact which is most important: information about the accommodation of the Chinese Churches to Communism is either withheld or explained away. The Foreign Missions Conference translates from Chinese sources; but these translations are carefully withheld from the general public. Our own mission board refuses to face this challenge. For this fact is a great embarrassment for those who insist on directing Church policies along the lines of theological programs that have already proved to be failures.

The German Church, under the impact of Nazi pagan philosophies, reacted in a manner not at all dissimilar. The "German Christians" were those who represented the Nazi viewpoint. In direct opposition to Catholic Creeds or "confessions" they insisted that Jesus Christ was 100% Aryan, and that God spoke to the German people through the Führer — so that Hitler's will was the will of God. In a test in 1935, 5000 pastors supported the "German Christians," 700 supported the "Confessionals." Five thousand pastors coöperated with Hitler in the destruction of their nation, 700 tried vainly to save their country by maintaining the integrity of the Church.

A similar situation developed in Japan, where the Japanese government forced a union of non-Roman churches. This ecumenical accommodation to the Japanese government did not survive the defeat of Japan. And we stand today with humble gratitude before those Anglicans who faced persecution for their Catholic faith; but who, by that persecution, purchased a true witness.

This same thing is true in Eastern Europe, where one of the leaders of the ecumenical movement, Dr. Hromodka, of the Czech Brethren, seeks to persuade

his co-religionists, and those in the World Council of Churches, of the identification of the Church's interests and those of the Communist state.

In China there are two small groups who have maintained their own integrity in spite of Communist opposition. There is a small cadre of Catholics, some in our Church, most in the Roman Church; and there is a small group of fundamentalists, mostly in the Inter-Varsity Fellowship or the China Inland Mission. Both these groups held fast to centers of authority which judge them, rather than trust to their own limited insight. For the Catholic, it is the Church; for the fundamentalist, it is the Bible, The Word of God. By their loyalty to something bigger than themselves they are saved. But they are a small remnant.

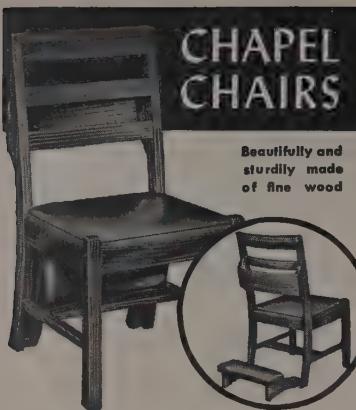
The Ecumenical Movement continues unabated in China; the same old leaders, the same old fanfare. Dr. Chao leads them on to "a new Reformation of the Church." Conceived now in terms of the Communist philosophy that dominates China, it seeks to make an organization that will support the government in its training of the people. In the meantime, a true Christian witness became so rare in the Church now that I knew students who wanted to learn about Christianity but who refused to attend our church "because all the sermons were about Communism."

This discussion should point up some lessons to us. Our great challenge is a renewed commitment to that Catholic faith which alone can save us. Our great danger is accommodation to secular thought patterns which dominate our era. Dr. J. W. Fifield, Jr., and many fundamentalists represent an alarming accommodation to the *laissez-faire* liberal capitalism of the last century. Our so-called Communist-Christians, and often the editorial policies of Church papers (not THE LIVING CHURCH), represent an accommodation to an even more vicious secularism, that of the Soviet state.

The present leaders of the Ecumenical Movement are bewildered and panic-stricken by the shaking of the secular foundations on which they had hoped to build a unity. And our Church continues to become more and more involved in the un-Catholic principles that dominate the movement. Salvation shall come only if these groups fail in their intention to abuse the Church in their programs; and if the Church maintains its integrity in our time. The price of defeat is another Naziism, or a more dreadful Communism, and the terrible suffering that these totalitarianisms produce. God cannot be unmoved as he watches our faltering footsteps, for He sees the suffering of defeat.

TUNING IN: ¶ Ecumenical is a Greek word that means almost the same as Catholic—"universal." As used in the Ecumenical Movement, it describes the effort of present-day Christians of many traditions to find agreement on doctrine and to coöperate

in action. The movement is organized nationally and internationally, heading up in the World Council of Churches. ¶ A Fundamentalist is a person who regards the Bible as an infallible authority not only on religion but on scientific questions.



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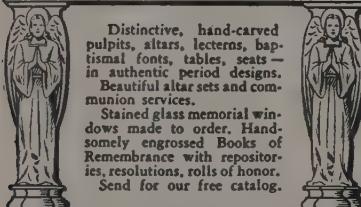
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Joseph Haydn's "Mass in Time of War"

By William P. Sears, Jr.



JOSEPH HAYDN wrote 14 musical settings to the Mass, according to recent research.

Two of these are lost, but the remaining 12 show Haydn to be as important in such composition as in his symphonies and string quartets. The Haydn masses were intended for actual use in the Church with one exception, the *Festival Mass in C*.

The last six masses of Haydn are recognized as his greatest works in Church music and their composition is closely linked with that of the last three oratorios — *Die Schöpfung*, *Die Sieben Worte*, and *Die Jahreszeiten*.

There are certain patterns that emerge from a study of Haydn's last masses. Besides a four-part mixed chorus and orchestra, there are invariably four soloists. The organ acts as continuo, except in the *Lord Nelson Mass* and the *Schöpfungsmesse*, where it assumes the role of a soloist. There are long and beautiful passages for woodwinds, and especially for clarinets. All six works use trumpets and timpani profusely.

Perhaps the most emotional of these later masses is the *Missa in Tempore Belli in C*, familiarly known as the *Paukenmesse*.*

Europe had plunged itself into another war when Haydn began the composition of this mass, and the whole work breathes a warlike atmosphere. *The Mass in Time of War* was first given on September 13, 1796 in the magnificent *Berg Kirche* in Eisenstadt. This was the name day of the Princess Maria Josepha Hermenegild, wife of Prince Esterhazy.

Haydn had discovered that for his style of composition it was more effective to place the solo voices in juxtaposition to the chorus, rather than to follow the traditional method, in which the soloists had their own passages and arias or ensemble numbers and the chorus its own passages.

In the earlier masses, Haydn wavered between the newer combined element and the conventional form. In the *Missa in Tempore Belli*, Haydn organized his

forces throughout in the newer manner. Again, Haydn used one of his favorite effects in this mass, the introduction of thematic material in a solo voice accompanied by strings, to be followed by the same material for chorus and large orchestra accompaniment.

Haydn's orchestral texture shows rich variety in the *Paukenmesse*. The basic elements are strings, organ, trumpets, and timpani. The timpani create the exciting, rhythmic pageantry which is so characteristic of the composer's last six masses.

Haydn added many woodwinds in the late masses and provided passages for clarinets, oboes, solo flute, and bassoons. Occasionally, horns and trumpets play together.

The glory of the Haydn Masses is, of course, the great choral fugues. The tremendous Credo fugue of the *Missa in Tempore Belli* is, perhaps, the greatest of them all.

The *Mass in Time of War* is not well known in this country. In fact, but two of the Haydn masses are known here. These are the *Imperial Mass* (1798), which is known in Europe as the *Lord Nelson Mass* (*Nelsonmesse*), and the *Mass in B-flat* (1799), better known as the *Theresienmesse*.

Now, at long last, the *Paukenmesse* can be heard by means of discs. The Haydn Society (30 Huntington Avenue, Boston, Mass.) not long ago released a magnificent recording of this justly famous mass.

The recording was made in Vienna, in May 1950, in the *Mozartsaal* of the *Konzerthaus*. The Vienna State Opera Orchestra, under Dr. Hans Gillesberger, is assisted by a group of very competent singers. The recording is especially well balanced and the high color of the Haydn work clearly brought out.

*From German *Pauke*, drum, and *Messe*, Mass—so called from the kettle-drum solo in the *Agnus Dei*.

Missionary Propaganda

THE key to the understanding of the New Testament documents is that they are the propagandist literature of a widespread and successful missionary movement."

This "quotable quote" from H. G. Gerkots' *A Fresh Approach to the New Testament* presents in the traditional nutshell the theme of a book, originally published in England in 1950, which has now just been brought out in an entirely new American printing (Abingdon-Cokesbury. Pp. 176. \$2).

Canon Herklots, who is vicar of Doncaster, England, and honorary canon of Sheffield Cathedral surveys in this small volume the *background* against which the New Testament writings took shape. Thus chapters on The Mission Field, Rival Faiths, The Missionary Message, Establishing the Converts, a Missionary Party at Work, prepare the way for chapters on A Missionary Letter, Hymns, Creeds, and Catechisms, The

Four Gospels, etc.—in which the writings are placed in their proper setting.

Canon Herklots believes that I Thessalonians—dated 51 A.D.—is the first of our New Testament books to have been written, but notes that some scholars date Galatians at 49, thus making this the first. The so-called "captivity epistles"—Ephesians, Philippians, Colossians, Philemon—he believes were written during St. Paul's imprisonment in Rome. With Archibald Hunter (*The Work and Words of Jesus*, reviewed in THE LIVING CHURCH of May 13th), he thinks that our Lord must have done some preaching in Jerusalem between the time He was 12 and the events of Holy Week.

This is an admirable non-technical account of New Testament origins, marked by a genuinely religious tone that is all the more effective because it emerges at points as the undergirding of the work as a whole.

A Useful Arsenal

By the Rev. JAMES A. PIKE

Chaplain, and Head of Department of Religion, Columbia University

A HARD-HITTING, sympathetic analysis, by a conservative Protestant spokesman, of the educational milieu in present day America is *Christian Education in a Democracy*, by Frank E. Gaebelein (Oxford University Press. Pp. ix, 305. \$4).

The author is headmaster of the Stony Brook School and chairman of a committee of the National Association of Evangelicals, with whose collaboration he prepared this study.

Dr. Gaebelein analyzes American education in all its manifestations—the public schools, private schools (Church and other), secular institutions of higher learning, church colleges, Bible institutes, Sunday schools, released-time education. His indictment—sharpened by a sense of the urgency of our times—is devastating, yet he is remarkably appreciative of the values and achievements of even the most secularly inspired enterprises. This is all the more remarkable, considering his vigorous Biblical orientation.

The point that is most crucial in the whole business he makes effectively: secularism (whether self-conscious or by default) is not neutrality—it is a position, and the dominance of our educational scene by naturalistic presuppositions is a sell-out to the view of a minority of our

population, with the Supreme Court of the United States presiding over the auction block.*

Since this book is so useful an arsenal for those who would wage battle for the cause of religion in education, I hesitate to make even one criticism, but I do so in the interest of optimism in the cause: Dr. Gaebelein draws too narrow a circle around those who are "on the side of the angels." He writes off the "neo-orthodox" as a variant of the "liberal" or modernist (because both share in eschewing Biblicalism), and he does not recognize the category of those who do not care to employ the phrase "neo-orthodox" because they believe the Church of their allegiance has been orthodox all along, albeit open to biblical criticism or any other claims of truth.

In a long-range conflict of the proportions outlined by this book we need to make more evident the companionship of all those who hold the classical Christian world-view so that we may act in the confidence that "those that are with us are greater than those that are with them."

*His temperate and yet incisive critique of *McCollom v. Champaign School District* is one of a number of good recent treatments. See also Henry P. Van Dusen's *God in Education* [L. C., May 6th].

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The Curate is one of the most unusual books we have seen in a long time. The author, a retired priest of our Communion, has created out of his imagination—an imagination enriched by many years of parochial experience in the rural South—a delightfully puckish figure who, in his own irrepressible and irresistible way, tells what he thinks about

priests, parishes, parishioners and their problems. The many sketches which Parson Ribble has drawn are quite worth looking at.

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\$60,000 ADDITION. New Bishop Emery and retired Bishop Atwill witness ground-breaking.

NORTH DAKOTA—An exciting week for North Dakota Churchpeople included ground breaking for a \$60,000 addition to Gethsemane Cathedral in Fargo, which came close upon the heels of the consecration of Bishop Emery as new diocesan, and was in turn succeeded by the institution of the new bishop.

Almost 600 people, including many Church and civic notables, shared in the service of institution which took place on May 17th, two days after the consecration. In the procession an Indian priest from Cannon Ball, the Rev. Sidney Martin, carried a pastoral staff which was the gift of Sioux Indians on the Standing Rock Reservation.

Both Bishop Emery and his predecessor Bishop Atwill participated in the Cathedral ground breaking ceremony of the day before.

LONG ISLAND—Bishop DeWolfe's people are standing by him. In a standing vote, the 550 clerical and lay delegates to Long Island's convention declared, "Despite widespread misunderstanding and criticism of his exercise of godly judgment, the Bishop has proven himself to be a real pastor by his staunch upholding of the canons and polity of this Church." Convention commended the Bishop on his patience and forbearance and assured him of its continued loyalty and support. It seemed clear that the resolution related to the Bishop's action in severing the pastoral bond of the Rev. Dr. John Howard Melish with Holy Trinity Church, Brooklyn, for supporting the leftist activities of his son and assistant. However, the resolution made no reference to the Melish case. Dr. Melish proposed a revision of the canon under which the Bishop had given his judgment, but convention refused to consider it.

Bishop DeWolfe reported that last year's missionary giving in the diocese

reached a new high of \$256,000. "Agressive evangelism" was what he called for when he reminded convention of the great influx of population in recent years. "Thousands of us are spiritually impoverished and starving," he said. Convention voted that parishes adopt a program of evangelism through teaching missions and centrality of Eucharistic worship.

ELECTIONS. Synod: clerical, A. G. Lund, Jr., Langtry Williams; lay, C. H. C. Stewart, F. J. Graf.

SOUTHWESTERN VA.—A special service in memory of its first bishop, Carter Jett, was held at Southwestern Virginia's annual council. Council adopted a 1952 missions program of \$68,531 and a diocesan expense budget of \$22,370. W. D. Saunders, who has been a member of the board of trustees of Boys' Home at Covington since 1922, was elected an honorary member.

ELECTIONS. Synod: clerical, K. H. Anthony, T. L. Cox, J. L. Gibbs, C. C. Tarplee; lay, G. L. Barton, Jr., Harry Nash, C. P. Macgill, B. F. Parrott.

MARYLAND—Nurses attended a special service, at their own request, in observance of the birthday of Florence Nightingale in St. Paul's Chapel, Severn Parish, Crownsville, Md. It was the first time the 106-year-old parish had received such a request. And it was the first such service the nurses, from Crownsville State Hospital, had attended. The rector of the parish, the Rev. John K. Mount, is chairman of the hospital's chaplain's council.

ATLANTA—How to get money without campaigns and without raiding the budget—Atlanta's annual council approved a plan whereby it believes this can be accomplished. The plan is for a diocesan foundation, already incorporated, the income and assets of which will be used to forward the work of the Church in the diocese. Its source of in-

me will be gifts. The foundation will accept gifts made under conditions, so long as the conditions do not conflict with the foundation's purposes. Seven trustees and the bishop will be in charge.

Council elected the Rev. F. H. Hard-
ing as its secretary for the 25th consecutive time and gave him a commendatory roll and \$400. Council also accepted the Church of the Good Shepherd, Covington, as a self-supporting parish.

ELECTIONS. Synod: clerical, J. M. Richardson, R. Campbell, C. L. Alligood, M. J. Ellis, ed Kyle, Harry Tisdale; lay, Frank Troutman, L. Daughtry, F. E. Baird, John Rabbe, T. F. Ackwood, E. A. Seay.

WESTERN N. C. — A 15% increase in confirmations occurred in Western North Carolina last year, Bishop Henry reported to convention. The Bishop said that the diocesan clergy hortage persists, but would be alleviated in a few years by 15 men of the diocese now studying for Holy Orders. He asked vestries and mission committees to examine their clergy's salaries in the light of inflation.

ELECTIONS. New secretary: Rev. G. D. Webb. New Standing committeemen: clerical, R. B. Campbell, Mr. Webb; lay, V. J. Brown. New executive councilmen: clerical, J. W. Tuton, R. J. McCloskey; lay, C. C. Dawson, V. J. Brown.

SPRINGFIELD — Stewardship in the individual Christian life was the predominant theme of the addresses given at Springfield's annual synod. Both Suffragan Bishop Hubbard of Michigan, who was guest speaker, and Bishop Clough, the diocesan, stressed the vital role played by consecrated lay people in the life of the Church.

Synod unanimously adopted a record budget of \$33,413 for quota and \$15,260 assessment.

ELECTIONS. New standing committeemen: Rev. H. L. Miller, Harry Faulkner, James G. Weart. New members of Bishop and Council: clerical, E. M. Ringland, William Berger, G. E. Hoffman; lay, Paul Rothband, Jo Walker, Walter Bellatti, Charles Seig.

LOS ANGELES—A native of Spain, the Rev. Bartolome C. Alorda, was installed as first rector of 40-year-old St. Paul's Church, in El Centro, Calif., recently. Fr. Alorda studied at the University of Madrid and at Harvard. Tuesday evenings he conducts Spanish classes at his church.

PITTSBURGH—A baseball game between the Pittsburgh Pirates and the Boston Braves was a feature attraction of the fifth annual acolytes' festival in Pittsburgh. Right in the middle of the acolyte rooting section at the game were fans Bishop Pardue of Pittsburgh, the Rev. William W. Lumpkin, rector of Calvary Church, Pittsburgh, and the Rev. Richard J. Hardman, rector of St. Stephen's Church, McKeesport, Pa. A service was held at Ascension Church.

God The Architect

Architects are meticulous people. Every bit of their work of design is laid out carefully in plans of a most accurate nature. Nothing is left to chance or guess-work. Ever think of God as the Divine Architect? For everything that He has created He has plans carefully laid out. THAT includes worlds, nations, and mere individuals like you and us. But architects do not BUILD. They only PLAN. God has wonderful plans for nations and individual souls, but He does NOT attempt to carry out these plans.

WE are the builders of our own lives. Are we building or LIVING our lives after God's Divine Plan for them? We don't HAVE to and many of us never do any building, or even any semblance of building with our lives. We're not forced to, for God has endowed us with

FREE WILL which can be a boon to some or a curse to others, depending on whether their lives are in accordance with God's plan for them or not. But WE do the building, God is only the architect.

How can we KNOW God's plan for our lives? First, by being WILLING to live, to build, exactly as He has planned, no matter where it takes us. Then, by continuous contact with Him in earnest BESEECHING prayer, He will, in His own time and way REVEAL that will, that plan to us, though it takes sheer hanging on in faith, many times, to know what He wishes us to do about US. But, building of any sort is RUGGED work. Are WE rugged Christians, followers, builders? Or what?

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EDUCATIONAL

SEMINARIES

GTS Graduates 47

Forty-seven men were graduated from General Theological Seminary on May 23d.

They came from the dioceses of Arizona, Central New York, Chicago, Connecticut, Dallas, Florida, Indianapolis, Long Island, Michigan, Massachusetts, New Jersey, New York, Newark, North Carolina, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Florida, Utah, Vermont, Washington, Western Massachusetts, Western New York, and Western North Carolina.

Thirty-five men received the degree of Bachelor of Sacred Theology, and four the degree of Master of Sacred Theology.

The honorary degree of Doctor of Sacred Theology was conferred upon Bishop Burrill, Suffragan of Dallas; Bishop Campbell, Coadjutor of West Virginia; Bishop Athenagoras Kokkinakis (of the Greek Orthodox Church); Bishop Lichtenberger, Coadjutor of Missouri; Bishop Smith of Iowa; and the Rev. Frs. Thomas L. Small, Frederick F. Meyers, and Charles F. Whiston.

Few Bachelors

A few bachelors were among the graduating seniors of the Church Divinity School of the Pacific, but every one of the dozen men receiving a degree who wasn't married was engaged, according to a release from the Seminary. The men were: Kenneth Eade, Chester Falby (cum laude), David W. Gordon, Robert F. Grawe, Cameron Harriot, Malcolm P. Riker, Gordon L. Roth, Stuart G. Ruth, Robert T. Stellar, Roger L. Strem, Charles A. Sunderland, and Allan R. Wolter.

Bishop Shires, Suffragan of California, former dean of the seminary, was surprised with the honorary degree of doctor of divinity.

Bishop Rhea of Idaho succeeds Bishop Gooden of Los Angeles as new president of the board of trustees.

The acting dean, the Rev. Russell B. Staines, announced that three associate professors had been promoted to full professorships. They are the Rev. Drs. Randolph C. Miller, Charles F. Whiston, and Frederick A. Schilling. Acting Dean Staines also said that the Rev. Sherman E. Johnson would be in residence as dean on August 1st.

COLLEGES

Chaplain Bean Honored

The Rev. George M. Bean, chaplain of Lehigh University, has been elected vice-president and program chairman

for 1951-52 of the National Association of College and University Chaplains. The election took place at the final business meeting of the Association at the Hampton Institute, Hampton, Va., on April 19th. The Rev. Mr. Bean is chairman of the Commission on College Work of the Province of Washington.

Dr. Adams Retires

The Rev. Dr. Arthur Adams, 70, librarian, registrar, and professor of English, will retire from the faculty of Trinity College in June after 45 years at the college.

Dr. Adams is one of the nation's leading genealogists, a leading authority on the history of the college, and one of the most diversified teachers and administrators ever to serve at Trinity.

His term of office is the second longest in college history.

New Student Centers

A new student center has just been dedicated at Michigan State College and construction is beginning on one at the University of Miami, Coral Gables. The diocese of Chicago is starting construction of a chapel on the expanding south side campus of the Illinois Institute of Technology in June.

The Michigan State center was Sigma Nu's fraternity house. It is a white, three-story building donated by St. Paul's Church, Lansing. Students did much of the renovating themselves. Now they have a chapel which seats 150, a commodious dining room, and all the other rooms necessary to a student program.

The land for the student center at Coral Gables was given by the University of Miami.

Illinois Tech's chapel will be supervised by the resident chaplain, the Rev. J. Ralph Deppen, and will be used by students and staff members of all Churches. The building will conform to the glass, buff brick, and exposed steel design of other new campus structures. The entire 37-foot front and back of the building will be of glass.

SECONDARY

Hannah More Head Named

New headmaster of Hannah More Academy, Reisterstown, Md., is Victor Rockwood Cain. In announcing the appointment the board of trustees also announced that Miss Elizabeth Harvey would resume her duties as dean of the academy. Mr. Cain came to Hannah More from Calvert School, where he has been assistant headmaster for the past ten years. Before that he taught at St. Paul's School, Garden City, L. I.

DEATHS

"Est eternal grant unto them, O Lord,
and let light perpetual shine upon them."

John Erskine

John Erskine, teacher, author, and musician, died on June 1st at the age of 71. Funeral services were held in St. Paul's Chapel on the campus of Columbia University, where he had taught for 28 years. From 1916 to 1941 Mr. Erskine was a vestryman of Trinity Parish, New York City, and was a warden from 1939 to 1941.

The funeral service was conducted by the Rev. Richard McEvoy, rector of St. Marks-in-the-Bouwerie, New York City. The Rev. James A. Pike, chaplain of Columbia, read a tribute written by Milton Fadiman, former student of Mr. Erskine, praising Mr. Erskine as a teacher whose founding of the great book courses at Columbia is "often forgotten." Three hundred people attended the funeral.

Alice Francklin

Alice Francklin, a communicant of St. Michael's and All Angels' Church, Portland, Ore., died on May 19th at the age of 105.

Mrs. Francklin was one of the liveliest members of the parish. She continued to attend Church regularly some years after she had reached her 100th birthday anniversary.

Alice Francklin was born in England in 1846. She began Red Cross work during the Crimean War, and rolled bandages for Florence Nightingale. She continued to work for the Red Cross all the rest of her life.

In 1876, she married Harry Francklin, and they came to Colorado in 1878. Mr. Francklin operated a large cattle ranch.

Mrs. Francklin took her first airplane ride on her 100th birthday. At the time she said she had "tried everything from riding the range to deep sea fishing."

In 1921, Mr. Francklin retired and they moved to Portland, where Mr. Francklin died in 1938. Mrs. Francklin continued doing housework, baking, embroidery, and painting, long after her 100th birthday.

Mrs. Francklin is survived by one daughter, Otilie Shellabarger, one son, Mark Francklin, a granddaughter, and three grandsons.

ACU CYCLE OF PRAYER

June

8. St. Luke's Chapel, New York, N. Y.
9. St. Paul's, Brooklyn, N. Y.
10. St. Paul's Cathedral, Fond du Lac, Wis.
11. All Saints' Cathedral, Milwaukee, Wis.
12. St. John's in the Village, New York, N. Y.
13. Good Shepherd Monastery, Orange City, Fla.
14. St. Paul's Church, Waxahachie, Tex.

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CHANGES

Appointments Accepted

The Rev. Francis R. Belden, formerly rector of St. Andrew's Church, Akron, Ohio, and Bronson Memorial Church, Peninsula, is now assistant priest at Christ Church Cathedral, Hartford, Conn.

The Rev. James S. Butler, formerly priest in charge of St. Stephen's Church, Sweetwater, Tex.; St. John's, Snyder; and All Saints', Colorado City, Tex., is now priest in charge of Trinity Mission, De Ridder, La., and Bishop Polk Memorial Chapel, Leesville, La. Address: 311 Broad St., De Ridder.

The Rev. Walter P. Crossman, formerly rector of St. John's Church, Bisbee, Ariz., is now associate at St. Philip's in the Hills, Tucson. Address: Box 2611, Tucson, Ariz.

The Rev. F. Randall Williams, formerly rector of Grace Church, Cuero, Tex., is now resident chaplain for the Toledo area and director of the Social Welfare Council there. Address: 316 E. Adams St., Toledo 4, Ohio.

The Rev. Fred Carl Wolf, Jr., who was recently ordained deacon in the diocese of Tennessee, is now minister resident at St. Michael's Mission, Cookeville, Tenn.

Armed Forces

Chaplain William P. Barrett, formerly addressed at Columbus, Ga., should now be addressed at 2117 Gould Ave., Fort Worth 6, Tex.

Chaplain Elmer D. Horstmann, formerly with the second armored division at Fort Hood, addressed at Belton, Tex., should now be addressed at 105 Sixth St., Pass-a-Grille, Fla.

Resignations

The Rev. Oscar J. Nurse, rector of St. Peter's Church, San Pedro, Calif., since 1931, has retired. Address: 1788 N. Madison St., Pasadena 6, Calif.

The Rev. John Doherty Rice, priest of the diocese of Oregon, who was active during his ministry as general missionary, secretary of the diocese, deputy to General Convention, and editor of the Oregon Churchman, has now retired from the active ministry and will take occasional services. Address: 168 N. E. Lombard St., Portland, Ore.

Changes of Address

The Rev. Newton L. Carroll, vicar of St. Mary's Church, Lakewood, Tacoma, Wash., formerly addressed at 5626½ S. Warner St., should now be addressed at 9908 Whitman Ave., S. W., Tacoma 9.

The Rev. Paul D. Collins, formerly rector of St. Barnabas' Church, Troy, N. Y., may now be addressed at 2013 Appletree St., Philadelphia 3. He is taking summer work at St. Clement's Church, Philadelphia, after having spent the early spring of this year in Europe.

The Rev. Forbes R. deTamble, who is now serving St. Luke's Church, Marianna, Fla., may be addressed at 212 W. Lafayette St.

The Rev. Malcolm Langley, who is serving St. John's Church, Mankato, Minn., may be addressed at 312 Warren St.

The Rev. Arthur B. Merriman, who is serving the Church of the Saviour, 437 James St., Syracuse, N. Y., is now living at the rectory, which has recently been acquired at 302 Hawley Ave., Syracuse 3.

The Rev. Franklyn Y. Weiler, who is serving St. Paul's Church, Paterson, N. J., may be addressed at 449 Van Houten St.

Ordinations

Priests

Louisiana: The Rev. William Arthur Wilcox was ordained priest on May 14th by Bishop Jones of Louisiana at the Church of the Holy Communion, Plaquemine, La., where the new priest will be rector. He will also be priest in charge of the Church of the Ascension, Donaldsonville. Preacher, Canon W. S. Turner; preacher, the Rev. W. W. Fry. Address: Plaquemine.

Maryland: The Rev. Robert Henry Coleman was ordained priest on May 20th by Bishop Yashiro, Presiding Bishop of the Holy Catholic Church of Japan, acting for the Bishop of Maryland, at St. Michael's Church, Kobe. Preacher, the Rev. J. J. Lloyd.

The Rev. Mr. Coleman, a native of Baltimore

and a graduate of Harvard University and the Virginia Theological Seminary, is a newly-appointed missionary serving under Bishop Yashiro at Tokuyama. Mr. Henry F. Budd, liaison representative in Japan for the National Council, read a letter of recommendation and the request for ordination on behalf of the Bishop of Maryland. Address of ordinand: Honcho, Tokuyama, Japan.

North Carolina: Thomas Crockett Aycock, Jr. was ordained priest on May 26th by Bishop Penick of North Carolina at the Church of the Good Shepherd, Cooleemee, N. C., where the ordinand will be priest in charge. He will also serve Ascension Church, Fork, and St. George's, Woodleaf, N. C. Presenter, the Rev. W. M. Moore preacher, the Rev. Ray Holder. Address: Cooleemee.

Deacons

Albany: Robert Gordon Field was ordained deacon on May 14th by Bishop Barry of Albany at Calvary Church, Burnt Hills, N. Y. Presenter, the Rev. Gerald Lowe; preacher, the Ven. D. E. Richards. To be in charge of the church at Pottsville, N. Y., and associated missions.

Willis Jay Handsbury was ordained deacon on May 16th by Bishop Barry of Albany at St. Augustine's Church, Ilion, N. Y. Presenter, the Rev. Ernest Pugh; preacher, the Rev. A. W. Brown. To be curate at Christ Church, Hudson, N. Y.

Idaho: Stuart G. Ruth was ordained deacon on May 19th by Bishop Rhea of Idaho at St. Michael's Cathedral, Boise. Presenter, the Rev. C. A. McKay; preacher, the Very Rev. Dr. Herald G. Gardner. To be deacon in charge of Emmanuel Church, Hailey, and St. Thomas', Ketchum, Id. Address: Hailey.

Oklahoma: Robert L. Cashman and Samuel A. Glasgow were ordained to the diaconate on May 19th by Bishop Hart of Pennsylvania, acting for the Bishop of Oklahoma, at the Philadelphia Divinity School, Philadelphia. Presenters, respectively, the Rev. Dr. J. H. Bomberger, the Very Rev. Dr. F. D. Gifford; preacher, the Rev. J. Guenther.

The Rev. Mr. Cashman will be deacon in charge of St. Alban's Mission, Cushing, Okla., and Ascension Mission, Pawnee. The Rev. Mr. Glasgow will be on the staff of St. Francis Boys' Home, Salina, Kans.

Pennsylvania: Harris E. Baldwin, Jr. and Warren H. Davis, Jr. were ordained deacons on May 19th at the Philadelphia Divinity School by Bishop Hart of Pennsylvania. Presenters, respectively, the Rev. Dr. C. E. Tuke, the Rev. Dr. Allen Evans; preacher, the Rev. J. J. Guenther.

The Rev. Mr. Baldwin will be curate at St. John's Church, Lansdowne, Pa. The Rev. Mr. Davis will be chaplain at the Seamen's Church Institute, Philadelphia.

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CHANGES

Vallee were ordained to the diaconate on May 19th at St. Peter's Church, Germantown, Pa., by Bishop Armstrong, Suffragan Bishop of Pennsylvania. Presenters, respectively, the Rev. E. H. Vogt, the Rev. F. R. Funk; preacher, the Rev. C. E. Greene.

The Rev. Mr. Battin will be vicar at St. James' Church, Green Ridge, Pa., The Rev. Mr. Vallee will be curate at St. Elisabeth's Mission, Philadelphia, with address at 1606 Mifflin St., Philadelphia 45.

Arthur William Matthews was ordained deacon on May 19th by Bishop Remington, Suffragan Bishop of Pennsylvania, at Calvary Church, Germantown, Pa. Presenter, the Rev. W. J. Dietrich; preacher, the Rev. J. H. Hauser. To be curate at St. Paul's Church, Chester, Pa.

Salina: John A. Holmes was ordained deacon on May 19th by Bishop Hart of Pennsylvania, acting for the Bishop of Salina, at the Philadelphia Divinity School. Presenter, the Rev. Dr. C. E. Hopkins; preacher, the Rev. J. J. Guenther. To be vicar of St. Andrew's Church, Liberal, Kans., and St. Augustine's Church, Meade.

Tennessee: Edward Stuart Tracy Hale was ordained deacon on May 23d by Bishop Dandridge of Tennessee at Grace-St. Luke's Church, Memphis. Presenter, the Rev. Dr. Charles S. Hale, father of the ordinand; preacher, the Rev. George B. S. Hale, brother of the ordinand. To be minister at Christ Church, Tracy City, Tenn., and neighboring missions.

Western New York: James Furlong was ordained deacon on May 18th by Bishop Scaife of Western New York at the Church of the Good Shepherd, Buffalo. Presenter, the Rev. J. J. Post; preacher, the Rev. H. R. Landon. To be curate at St. Peter's Church, Niagara Falls, N. Y. Address: Jefferson Ave. at Second St.

Degrees Conferred

The Rev. Otey R. Berkeley, rector of St. Columba's Church, Detroit, received the degree of doctor of divinity from Olivet College on May 16th, on the 30th anniversary of his rectorship and the 31st anniversary of his ordination.

Marriages

The Rev. Alexander W. Boyer, who has been rector of St. James' Church, Newport, Del., and is now a Navy chaplain, was married on May 12th to Miss Margaret Mailly Aspril, daughter of Mr. and Mrs. David C. Aspril of Wilmington, Del.

Leave of Absence

The Rev. Robert Redenbaugh of St. Thomas Church, Denver, Colo., has been granted a three months leave of absence by the vestry.

NOTICES

DIED

Mitchell, Hilda Cleveland, wife of the Rev. Henry Mitchell, died May 31, 1951, at St. Mary's Rectory, Wayne, Pennsylvania.

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ASSISTANT for unique Episcopal missionary work for Navy families. Write: Chaplain Harry Leigh-Pink, Navy Family Chapel, 451 W. Ocean Blvd., Long Beach, Calif.

POSITIONS WANTED

PRIEST, Prayer Book Churchman desires work. Reply Box R-588, The Living Church, Milwaukee 2, Wis.

WANTED: Use of Rector in New England or near Washington in exchange for parish services for the last four Sundays in July. No Children. Reply Box B-591, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIR DIRECTOR desires full-time Church position. Experienced with mixed choirs and boys. Recitalist and teacher. Excellent references. Reply Box G-592, The Living Church, Milwaukee 2, Wis.

WIDOW, mature, clergyman's daughter desires position in cultured family as companion-secretary, summer or permanent. Can type, drive car, will travel. Reply Box: W-584, The Living Church, Milwaukee 2, Wis.

PRIEST — 61, married, excellent health. Rector present cure 29 years, liberal Evangelical, desires position as Associate Rector or Assistant in preaching and pastoral duties. Available October 1951 to serve from September through June. Diocese of Connecticut, Newark, New York, Pennsylvania, preferred. Reply Box D-585, The Living Church, Milwaukee 2, Wis.

RELIGIOUS PICTURES

RELIGIOUS PICTURES and Awards, samples. St. Philip's Society, West Stockbridge, Mass.

RETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

SUMMER CAMPS

CAMP CHICKADEE, Groton, N. H., Girls 5-15; Boys 5-12. Safe private beach. Excellent food. Land and water sports. Trained staff. Nurse. Individual attention. Limited to 50 campers. Rate \$250. season. Register month or season. References. Rev. & Mrs. R. L. Weis, St. Thomas' Rectory, 721 Douglas Ave., Providence 8, R. I.

WANTED

WANTED: One set of used red Eucharistic Vestments. Rev. William Tate Young, St. Stephen's Episcopal Church, 409 S. Crockett St., Sherman, Texas.

WANTED—one copy, Plainsong Accompaniment by J. H. Arnold, published by Oxford. Mrs. Paul Mozingo, 5716 Lowell Ave., Indianapolis 19, Ind.

THE REV. FRANK T. HALLETT, 300 Hope St., Providence 6, R. I., needs a copy of THE SYSTEM BIBLE, in fine condition. Published about twenty-five years ago.

SUGGESTIONS FOR reasonable vacation by two young rectors, single, near East Coast Bay or Ocean, August 4-17. Reply Box S-593, The Living Church, Milwaukee 2, Wis.



GO TO CHURCH THIS SUMMER

The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.



SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett, r; 261 Fell St. nr. Gough
Rev. Francis Kane McNaull, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 EV; 1st Fri HH; C Sat 4:30 & 7:30 by appnt

ST. FRANCIS'
Rev. Edward M. Pennell, Jr.
San Fernando Way
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S Rev. Gordon L. Graser, v
2015 Glenarm Place
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10; Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

NORWALK, CONN.

ST. PAUL'S on the Green Rev. Sewall Emerson
Sun 8, 9:30 HC (ex 1 S), 11:15 MP (1 S HC);
Thurs 9:45 HC & Healing; Fri 7 HC; EP & C Sat 5-6

WASHINGTON, D. C.

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;
Mass daily ex Sat 7; Sat 12; Prayer Book days
7 & 12 Noon; C Sat 5-6

CHICAGO, ILL.

ST. BARTHOLOMEW'S Rev. John M. Young, Jr. r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

ST. JAMES Huron at Wabash
Rev. H. S. Kennedy, D.D.; Rev. P. M. Hawkins, Jr.
Sun 8, 10, 11; Daily 7:30, Wed 10

OUR SAVIOUR Rev. William R. Wetherell
530 W. Fullerton Pkwy. (Convenient to the Loop)
Sun Masses: 8 & 10; Daily Mass; C Sat 4-5, 8-9

DECATUR, ILL.

ST. JOHN'S Rev. E. M. Ringland, r
Church & Eldorado Sts.
Sun 7:30 HC, 10:30 Cho Eu & Ser, Ch 5 9:30 & 10:30; Daily 7:15 MP, 7:30 HC

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7, 10; also Fri (Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30; 7:30-8:30 & by appnt

QUINCY, ILL.

CATHEDRAL OF ST. JOHN 7th & Hamp
Very Rev. Edward J. Bubb, dean
Sun 8 & 11 H Eu; Thurs 8:30 H Eu

WAUKEGAN, ILL.

CHRIST CHURCH 410 Grand Ave.
Rev. Osborne R. Littleford, r; Rev. H. William
Barks, Jr., c
Sun 8, 9, 11; Others posted

EVANSVILLE, IND.

ST. PAUL'S Rev. Imri M. Blackburn
First & Chestnut Streets
Sun 8, 10; HD as anno

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

MARBLEHEAD, MASS.

ST. MICHAEL'S Rev. David W. Norton, Jr., r
Built in 1714
Sun 8 & 11

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun, 7:30, 10 & 12; Daily: 7, Wed & Fri 10

OMAHA, NEBR.

ST. BARNABAS' Rev. Theodore Yardley
40th & Davenport
Sun Masses 7:30 & 10; Daily as anno

ATLANTIC CITY, N. J.

ST. JAMES' Rev. Robert F. Beattie
North Carolina & Pacific Aves.
Sun 8 HC, 9:30 Ch 5, 11 MP (1st HC); Thurs & HD 10:30 HC

RIDGEWOOD, (Newark) N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; appnt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Liturgy; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller
Sun 8 HC 9:30 Sung Eu, 11 MP;
Daily: HC 7:30, ex Fri 9:30

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 10:15 & 11 MP, 1st Sun HC 11,
3rd Sun HC 10:15, 7:45 Youth Service, 8:15 EP;
Wed & Saint's Days 7:30-10 HC

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11
ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Low Mass 8; Children's Mass 9:30, MP 10:45,
Sing Mass & Ser 11; Daily Low Mass 7 ex Thurs
10; C Sat 7:30-8:30 & by appnt

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;
Weekdays: 8 (and 9 HD ex Wed & 10 Wed);
HC: 7:45 MP, 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr.
Park Avenue & 51st Street
Sun 8 & 9:30 HC, 11 MP, 11 Sun HC; Weekday
HC: Wed 8, Thurs & HD 10:30

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser; Tues-Thurs 12:30 Prayers;
Thurs & HD 11:45 HC

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 10:10, Morning Service & Ser 11;
Thurs & HD 12 HC; Wed 12 Healing Service

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &
by appnt

ST. MARY THE VIRGIN Rev. Grieg Taber
46th Street, East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; Thurs
C 4:30-5:30; Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

PHILADELPHIA, PA.
ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph. D., r
Sun H. Eu 8 & 9, Sun School 9:45, Mat 10:30,
Sung Eu & Ser 11, Nursery School 11, Cho Ev 4;
Daily: Mat 7:30, H. Eu 7:45, Wed & Fri 7:
Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30
C Sat 12 to 1 & 4 to 5

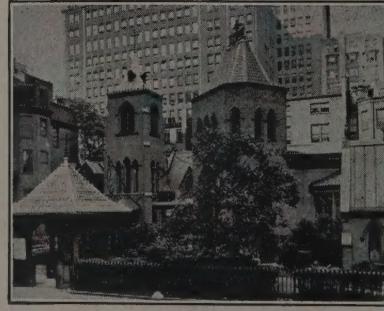
PITTSBURGH, PA.
CALvary Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Eugene Baxter
Sun 8, 9:30, 11; 4:30; HC Daily 7:15 ex Wed &
Fri 7:15 & 10:30

NEWPORT, R. I.
TRINITY, Founded in 1698
Rev. James R. MacCall, III, r
Sun 8 HC, 11; MP; HC Wed & HD 11, Fri 7:30

HOUSTON, TEXAS
CHRIST CHURCH CATHEDRAL Texas & Fannin St.
Very Rev. Hamilton H. Kellogg, S.T.D., dean;
Canon Wm. B. L. Hutchison; Rev. Harold O.
Martin, Jr., assoc.
Sun HC 7:30, 9:15, Service & Ser 11; Daily: HC 7,
Chapel

SAN ANTONIO, TEXAS
ST. PAUL'S MEMORIAL Rev. H. Paul Osborne,
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.
ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabine, r; Rev. Gilbert Donee, c
Sun 8, 11 HC; Weekdays as anno



CHURCH OF THE TRANSFIGURATION
NEW YORK, N. Y.